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RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

Extract of a letter from the Rev. W. H. Angus, to the Secretary of the Baptist Missionary Society, England.

Basle, September 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the committee will consider worthy of their attention. He served in the capacity of merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read he felt a glowing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day He might open a door for him also into the wide fields of missionary labour. His prayers to this effect, after some years, were graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not consistently with the rules of the institution be taken upon its establishment. For the great regard, however, the directors had for his character, and natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogai tribe, as their missionary. Being shut out from pecuniary support from all missionary institutions on the continent, he hired himself out as a groom, and house servant to a Tartar chief, by name Abdullah. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them in a speaking life and conversation.

He has, it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won a great many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

In the city of Koningsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last missionary accounts from that place, that the Koningsberg Branch Society, auxiliary to the Berlin Missionary Institution, had remitted to him \$50, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude

with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore, of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her other two sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affection for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition that threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullah, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable, if he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent the whole proceeds to Abdullah. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for want of confidence in his friendship. Thus he walked by faith, literally all the way home, and found his mother recovered, though utter astonishment of seeing him so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course, his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, all well.

The Committee of the London Baptist Missionary Society have taken measures to open a correspondence with this newly discovered missionary, which will probably lead to a connexion between him and the Society.

Extract of a letter from the Rev. EMORY OSGOOD to the Publisher of the Watchman, dated

Oneida Castleton, N. Y. Dec. 18, 1823.

DEAR SIR.—Our School on this station among the Indians is gaining. We have 18 scholars, whom we support in our families. We shall soon have as many as 24, which will be as large a number as we can possibly support, unless the Christian public should increase our means. If we had provisions and clothing sufficient, we might in two months increase our pupils to the number of 40. The only proper method of effecting our object of doing good to these sons of the Forest, is to take them from their parents, and bring them up in our families. In so doing these children can be as easily governed as children of the white people; & they are undoubtedly as susceptible of moral impression as other children. We trust that the God of Missions will have mercy on these Indians, although now a thick cloud of moral darkness and death overshadows their minds. At present, our duty is plain, to sow the seed of the word, tho' alas! we sow in tears. When the joyful day of harvest shall come, we know not; but this we know, for our God has assured us, that they that sow and they that reap shall finally rejoice together. We have already received solid tokens of the bene-

volence of the Ladies of your city; the fruits of their generosity bless our eyes and cheer our hearts.—We hope they will not be weary in well doing; but continue to assist us in this great work. You can have no idea of the animating influence of the belief, that we who are engaged in missions are remembered in the prayers and in the charities of our Christian friends at a distance. Perhaps there are some in your extended circle, to whom the Lord has given much, who may be willing to support a scholar here, to bear a name which the owner may designate. If such an one or more, will direct to me, I will endeavour to select some worthy scholar for the purpose named.

A summary view of the different Denominations of Christians in the United States, condensed from the last New York Observer.—Presbyterians, in 1819, 53 Presbyteries; 1204 Congregations; 687 Ministers; 517 more Congregations than Ministers.—Baptists, in 1822, 149 Associations; 3103 Churches; 1883 Ministers; 1220 more Churches than Ministers.—Episcopalians, in 1823, 474 Congregations; 369 Ministers.—Congregationalists, 1096 Churches; 846 Ministers; 253 destitute Churches.—Methodists in 1823, 2500 Churches; 3000 local and 122 travelling preachers, and 312,540 communicants.—Dutch Reformed, in 1823, 97 Churches; 76 Pastors; and 21 more Churches than Ministers.—Friends, in 1812, 525 Societies.—German Reformed Church, in 1820, 511 Churches; 73 Ministers; 338 more Churches than Ministers.—Christians, 118 Churches; 143 Ordained Elders.—Universalists, 200 Societies, and 120 Ministers.—Roman Catholics, 90 Churches, and 160 Clergymen.—Boston Recorder.

MISCELLANEOUS.

From the Connecticut Journal.

THE NEW YEAR.

This season may be considered as a sort of elevation in the passage of time, whence we may profitably survey both the past and the future. Its recurrence is always noticed in one way, and for one purpose, or another, by all classes of people. The gay improve it for the purposes of amusement; the Clergy, and the serious part of the community, for religious improvement. We shall appropriate it, as accordant with our professional duties, to the benefit of our readers, by giving them a cursory review of those great events which have characterized the past year and of the prospects which open upon us, into the year which is to come.

Accounts from China, and the countries on her borders, give us reason to believe, that preparations are making, and in rapid progress, for great political, and religious revolutions. A spirit of inquiry, has been introduced, and in spite of all efforts to suppress it, is spreading among the people, and alarming their rulers. Through the medium of the press, light and information are let in upon this dark region, foreboding important changes, at no distant period, in the long existing governments, policy, and laws of these nations.

In India, the British government, by various means which they command, and have put into operation, with the efficient aid of Christian missions, and Literary Institutions, are subverting the ancient order of things, changing essentially the whole political, literary and religious aspect of this extensive and populous part of the world, and preparing the way, for the ultimate establishment of free Government, and the introduction of all those wholesome, civil and religious Institutions, which it ever fosters and protects.

From Persia accounts state that the events of the

past year have been highly favourable to her release from Turkish domination and Mahomedan delusion. Her present situation is represented as more favorable to the introduction of civil, literary and religious improvement, than at any former period.

The Mohammedan religion with the Turkish Empire itself, from whose power and influence it has long derived its principal protection and support, are evidently fast declining and crumbling into ruin. The events of the last year, more than those of any former period, indicate a speedy accomplishment of this most desirable catastrophe, to a government and religion which have been a greater curse to our world than any others which have ever existed.

The events of high interest, which the last year has brought forth, in Turkey and Egypt—in Greece and Spain, and of another kingdom of still deeper interest among the great powers, which command the destinies of Europe, and we had almost said, of the world, have been given to our readers in detail, as they have occurred.

Their number and importance forbid recapitulation or summary.—The impressions they might have made on the community every where are too deep to require more than a simple reference to them on this anniversary, and to recommend them to the deliberate consideration of our readers,—to those especially who are accustomed to observe the “signs of the times.” From these events, as the *foundation*, we may with almost certainty infer, that events still more important to the peace, the freedom and happiness of the civilized world, will mark the year on which we have entered.

The “*Holy Alliance*” having succeeded in getting under their control, for a season, the spirit of religious and civil liberty, which appeared in Naples, Spain and Portugal, we are anxiously waiting to learn what course they intend to pursue towards the Grecian and South American States. Should they determine, as seems from present appearances, not improbable, to attempt the subjugation of these independent States, to take from them by force their present forms of Government, and to establish in their stead such as accord with their own despotic views, the probable consequence will be, a combination of these States, with Great Britain, and the United States, to resist these most unjustifiable encroachments, on the rights and liberties of independent nations. Should this be the course of things, and such a war commence, it is easy to foresee, that a great part of the world must ultimately be involved in it, and the effect in changing its state in all respects, must be great, tremendous and incalculable. In a few months questions will be decided in Europe and America, of immense importance to the world, in which our own country and every citizen in it, have a deep interest.

Other events which should be recollected with appropriate feelings, are the happy reformation which has taken place throughout the large and populous island of *Madagascar*, on the eastern coast of Africa, in favour of the Christian religion, and literary and civil improvements—the meliorating influence of this revolution on the inhabitants of the neighboring coast of the continent, and progressively into the heart of Africa, may be reasonably anticipated. The remarkable disposition and efforts, to explore this quarter of the world—to check and suppress the Slave trade, and to introduce into it the blessings of civilized life, and Christianity, are among the events which are to be recollected, and with gratitude acknowledged, on this anniversary.

The remarkable excitement among the *Jews*, and among christians in their behalf, in reference to their conversion to the faith of Christ, gives encouragement to hope that the period of the dispersion and sufferings of this “peculiar people,” is drawing to a close, and the set time of their “coming in,” to the Holy Land of their fathers, with the happy effects which this event is to have on the other nations of the earth, are near at hand.

The great success of Missions among the heathen, and the hopeful prospects as to the abolition of the slavery of *Negroes*, and of colonizing them in their native country; and the attention also, which has

been awakened to the situation and improvement of our *Indians*, are not to pass this season of recollection without grateful emotions towards that Being who hears the “cry of the oppressed,” and in due time sends “deliverance.”

The great and favourable changes which have taken place during the last year in *South America*—the present critical attitude of their affairs, the internal and external dangers to which they are exposed, and the increasing fermentations among the *W. India Islands*, are highly deserving of our present attention, as what shall take place in these regions, which border upon our own country, may materially affect, in one way or other, our peace and our freedom. We may yet have another struggle for independence.

From the Christian Observer.

HINTS TO MINISTERS.

Continued.

7. The seventh error which I have stated as attaching to this system is—an *unsound and fanciful method of interpreting the Holy Scriptures*. I am very far from intending by this the occasional mistakes which the most studious and humble Christian may commit, but that systematic mode of exposition which characterizes the ministry of those who adopt the sentiments I have been considering, and which appears to me to proceed from a disregard of the just rules of interpretation, a shrinking from diligent study, a passion for new or strange glosses, and an eagerness to engage every passage which is capable of subserving this purpose, in the support of some favourable sentiment. Thus, in various degrees, and, I firmly believe, undesignedly as to many truly pious persons, the whole Scripture is made to yield to the rude hand of the expositor, instead of being taken in its obvious meaning, considered in connexion with its several parts, and allowed to instruct him authoritatively in the truths of the Gospel. This error lies at the foundation of all the peculiar views of the divines who are now under our consideration, and either occasions or confirms their chief departures from the simplicity of the faith. In this way, the typical parts of the Old Testament are not explained as the Apostle has given us the example, in their grand and leading features, but pursued out to the most minute and dubious ramifications. The historical writings, instead of being expounded for the purposes which their obvious meaning would point out, are wrested to a fanciful system of metaphorical accommodation. The Book of Psalms, in like manner, is considered, however violently, to be descriptive in all its parts, of the person and work of the Saviour. The parables of our Lord in the New Testament, are likewise not permitted to convey the simple and beautiful instruction, which the explications of our Lord himself, or the circumstances in which they were delivered, usually furnish, but are compelled to yield to a new and unnatural process. Nor is this all: idiomatic language is sometimes utterly disregarded. The distinction between expressions found in a calm narrative, and a rapturous strain of poetry, is overlooked. A similarity in the mere sound of words is caught at: an incidental allusion in a sentence is dwelt on, to the neglect of the main subject. The evident tone and spirit of different passages is but slightly considered. Plain portions of Scripture are seldom selected as texts, at least are not so often taken, as those which afford room for a fanciful discussion. In a word, where this part of the system has been fully imbibed, which I sincerely believe is in very few cases, it is perfectly astonishing to observe the wild and unfounded expositions of holy writ which have been seriously contented for. I am not objecting to a just exposition of the types and prophecies of the Old Testament, or to the most spiritual and comprehensive view of the instructions by our Lord and his apostles in the New: but I do decidedly object to an incoherent and extravagant perversion of plain passages. I do think that a sober interpretation of the word of God is the least mark of gratitude we can pay for the inestimable blessing. I do conceive, that to frame to ourselves any system of religion which does not allow every part of the Bible to retain its due place, is danger-

ous and indefensible. And I must be allowed to protest in the most solemn manner against the use of arts, which all unite to condemn in the Papist or the Socinian, and which ought equally to be dreaded in whatever ranks the innovation may choose to appear.

8. The eighth and last point which I consider as characteristic of the theologians I am considering, is a *ensorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them*.—To a firm and friendly statement of any differences of opinion, no reflecting person can object. The spirit of charity and meekness is no way violated by such a conduct. On the contrary, every humble Christian is glad to obtain further information to relinquish a tenet which is proved to be erroneous, to compare his sentiments with those of others, and thus to aim at “growth in grace, and in the knowledge of his Lord and Saviour Jesus Christ.” Even ardour and zeal in the defence of what we conceive to be essential truth, are entitled to our commendation. But where we observe a censorious, dogmatical spirit, which will listen to no arguments, however temperately stated, and which demands implicit acquiescence, and this in young and evidently uninformed characters, it is impossible not to lament the wide and essential difference. It has accordingly appeared to me, that no mark more clearly designates this crude and unscriptural system, than the bitterness and self conceit which force themselves upon our notice. I fully admit that there are many eminent Christians, who, if they have in some measure adopted the sentiments I am now reviewing, exhibit the utmost humility and charity in their spirit and conduct. But in the young and inexperienced, who have imbibed the opinions, without copying the graces of their teachers, I have myself almost uniformly seen a severe and unmeasured spirit of cavil. I have been distressed to perceive in them an incurable confidence, a superiority to instruction, a contempt of others, an incivility and coarseness of behaviour, I will not say a vulgarity and indelicacy of language, which has utterly excluded any beneficial conversation when they have been present, and has converted what should have been the Christian intercourse of friends into a scene of angry and jarring disputation. It is not, indeed, wonderful that the contrite and lowly temper of our Redeemer should have forsaken those, who have departed from the simplicity of truth, in those very parts of it which are peculiarly calculated to produce the Christian spirit; but I cannot but deeply regret this last feature of the system, as it intends to case up the mind, to close it against conviction, and to prevent almost the hope of recovery. In fact, in some extreme cases which have fallen under my notice, I have seen not only all disposition to improvement extinguished, but the very life and influence of religion gradually languish, a disputatious temper gain a neglect first of ministerial, and then of family duties prevail, till at last the deluded theorist either sunk into a mere form of godliness, or appeared only to make shipwreck of faith and a good conscience.

It is the full persuasion of the unscriptural tendency of the various sentiments which I have now stated to you, that has induced me to address you at this time. I hope I have not misrepresented the case. I am sure I have not intended to do so. I have written with real pain and reluctance; nor am I sanguine in my expectations of success. Those, indeed, who have thoroughly settled this system, are commonly so intrenched on all hands by the unhappy thralldom of a short-sighted, but plausible hypothesis, and are so little sensible of the evident effect of their doctrines on themselves and others, that I should be backward at entering on the subject with them. There are others, again, of distinguished personal piety, who having early imbibed some of the views I have been considering, have neutralized the effects of them so completely by the fervent holiness of their spirit and character, as to render it doubtful whether any serious attempt should be made, to dislodge them in their advanced years from the ground they occupy. The persons whom I have had chiefly in view are younger Christians

and ministers, who rather admire and approve, than exactly understand and act upon, this perilous scheme of doctrine; and who are as yet accessible to calm and affectionate expostulation. Let me entreat of such to give this whole subject a renewed consideration. I doubt not but that their intentions at present may be excellent. They have been disgusted with the cold and worldly spirit of many Christians. They have thought, and thought rightly, that the grace and mercy of Christ have sometimes been too much obscured by human reason and human learning. They have, on the other hand, been warned by the ardent zeal of some minister, or some private Christian who has maintained these sentiments. Perhaps the religious education they have received has had this tincture. I know the difficulty of rising above these impressions. Let me, however, beg such persons simply to ask themselves whether that comprehensive course of evangelical instruction, which, without neglecting any one part of Divine truth, insists chiefly, though not exclusively, on the doctrine of the cross, is not more evidently conformable with the general tenour of Scripture, than the partial and narrow system which they have been led to favour. I might be satisfied with this appeal. I think no one can soberly admit the plain meaning of the word of God, and long maintain the disproportionate and incoherent theology I have endeavoured to expose. But I would again entreat them to inquire whether, in every age of the church, the apostolic not excepted, there have not been some individuals who have stood on their narrow ground, and who, springing up in the church, especially at the time of a revival of religion, have soon afterwards dwindled into their native insignificance? Nay, I would ask, does not the corruption of the human heart lead us to expect such innovations? I am sure almost every Epistle of St. Paul treats largely of defections, on one side or the other, from the simplicity of the Gospel. But may I not, besides, confidently refer them to the best men whom the church has known in our own day, or in that of our fathers; to those whose labours have been most successful in the conversion of sinners, and who themselves have adorned the name of Christ; as all taking, without exception, the broad and Catholic ground of Christian instruction for which I have contended? May I not go further, and request the sincere inquirer after truth to compare the general effects of the one system of doctrine with those predicted by the other, in the spirit and conduct of the mass of their respective adherents? I feel persuaded, that whoever candidly attends to these suggestions, will soon experience fresh views of truth opening on his mind. A conscientious and ardent Christian may easily be seduced for a time by a system which seems to promise greater spirituality, more love to Christ, and bolder acknowledgements of his grace—few young and affectionate hearts quite escape this snare—but as the character becomes more formed, the judgment better directed, the understanding more enriched with the various truth of Scripture, the experience of religion more enlarged by sorrow and conflict, and the observation on what passes amongst those who profess the Gospel more extensive and matured, such persons gradually return into the plain and simple path which the real church of God in every age has trodden. The crude produce of the early summer yields to the rich and mellowed fruit of autumn. May I indulge the hope that, under the blessing of God, this may be the case with some who may read these lines? The gradual, but sure improvement consequent on such a melioration, will best attest the value of the change. All the grand principles of religion will remain the same, but the new and wise use to which they will be applied, and the various other doctrines which will be applied, and the various other doctrines which will invigorate and direct them, will add stability and consistency to every thing pure and holy in the character, whilst they tend to correct what is amiss, and supply what is defective. Every truth will assume a better tone, because it will be considered in a more just light. Something may at first be lost in sensible comfort, but this will be more than compensated by a growth in solid peace and joy. The

love of Christ will be the prevailing principle of the conduct; and this will not be weakened but increased, by the new motives which are given for its exercise, and the new topics on which it will operate. Instead of those fervid emotions in which their religion had so exclusively consisted, a real advance in all the parts of Christian knowledge, in faith, in love, and in holy obedience, will take place. The former vanity or arrogance will be exchanged for child-like docility. Their general spirit towards others, will less resemble the warmth of a partisan, and partake of more genuine charity. Their usefulness in the world will be abundantly augmented by the discovery of new fields for exertion, as well as by the application of new principles of conduct. They will not be perfect, but they will be, what they were not before, consistent, humble, advancing Christians. Their reliance on Divine grace will be a more pure and practical principle; and they will, ere long, look back on their former hasty judgment, and inaccurate notions, with the regret of one who was unhappily betrayed into an intemperance of which he did not know the evil, and who mistook the conclusions of human pride and infirmity, for the dictates of the unerring oracles of God.

Transylvania—University. Rev. John M'Farland, of Paris, Kentucky, proposes to publish a series of numbers, in the pamphlet form, upon the present state of things in this institution, which he thinks calls loudly for reform. It is a flourishing university, having a medical and a law department, liberally patronized by the legislature, and collecting every winter between 4 and 500 young men within its walls. It is said to be under "Socinian influence," and its President is known in New-England to be a scoffer at evangelical sentiment and vital religion; while the people of Kentucky, who support the institution, are not of the same mind. A writer in the *Pittsburg Recorder*, asserts that "not one Socinian congregation has been formed on this [the western] side of the mountains, except one in the city of Pittsburg."—*Christian Mirror*.

COLUMBIAN COLLEGE.

The second term of this Institution, for the present year, closed on the 17th instant. On the day previous, an Exhibition was held in the College Chapel, by members of the Junior, Sophomore, and Freshman Classes. The exercises were witnessed with great satisfaction, by a numerous audience. On the last three days of the term, the several classes were examined, in the presence of the faculty, the trustees, and other gentlemen. The evidences furnished, of assiduity and improvement on the part of the students, were creditable to themselves and to the Institution.—*Columbian Star*.

SPRINKLING.

A writer in the *London Christian Observer*, a leading Episcopal publication, proposes a novel query to his Episcopal brethren; "It is well known," says he, "to every ritualist, that the Church of England enjoins immersion in baptism; for which purpose the fonts—not such fonts as are manufactured in these degenerate days—were formerly large enough to allow of the performance of this ceremonial, at least in the case of infants or young children." "It is a curious inquiry, at what period, and by what means, the practice of pouring, now superseded by sprinkling, became substituted for immersion in our church."

Our Episcopal brethren have thus, it seems, gradually receded from the practice enjoined by their own ritual. A singular dilemma is thus presented, for their consideration. Either the injunctions of the ritual are unscriptural, or their present practice is so. Pouring is, indeed, allowed by the ritual but it was probably permitted in particular cases only; and in reference to children, it is to be used only when "the child is weak," or when the sponsors do not certify, that it "may well bear" immersion. But even this practice of pouring is now superseded by sprinkling, and it is, indeed, a "curious question," when and how the authority of the ritual itself was first disregarded.

The present is pre-eminently the age of free inquiry; and we every day perceive indications of a disposition to bring creeds and practices to the test of scriptural examination. From this, Baptists never shrink; and we hesitate not to say, that they are the only religious sect, who, as a body, feel entirely secure, on the subject of baptism. As a proof of this, we may refer to the fact, that hundreds, from other denominations, join their churches every year, for no other avowed purpose, than to satisfy their consciences by being baptized. Instances of similar defection from the Baptists are, we believe scarcely known. Another proof is, that several of the other denominations occasionally practice immersion, when the candidate desires it.

No one, who is familiar with the character of this paper, will accuse us of a sectarian spirit. We rejoice to see truth prosper, and we wish that the truth may make all our fellow men free from their errors, in doctrine and in practice.—*Col. Star*.

ON ECCLESIASTICAL HISTORY.

THE STATE OF CHRISTIANITY IN THE SECOND CENTURY.

DEATH OF THE APOSTLES.

We know but very little concerning the death of these illustrious men, who were raised up by the special grace of God, to give the knowledge of salvation to a guilty world. James the son of Zebedee was beheaded at Jerusalem, in the year 44, by the command of Herod Agrippa; and in the year 60, James the Just was stoned, under the pontificate of Ananus. There is reason to believe that, under the reign of Nero, Paul and Peter suffered martyrdom; and that St. John, in the year 101, died a natural death at Ephesus, having survived the other apostles, and lived till he was near a hundred years of age. But where or how the rest of these holy men departed this life, it is impossible to say, as their death is covered with a thick veil of impenetrable obscurity.

As it is well known, that at this time the greatest part of the world had been subjugated to the Roman authority, the circumstances of the church of God must consequently have been materially affected by the disposition of the Roman Emperors towards it. It appears, therefore, necessary to take a view of the respective reigns of those persons into whose hands the government of the world had been committed, by Him who used them at his pleasure to accomplish his own wise and grand designs. At this period, nations, not a few, had submitted themselves to the authority of the Son of God; and though we are incapable accurately of specifying the limits of his dominion, yet it is clear, that the isle of Great Britain had been visited with the gospel of salvation; and that many of our rude forefathers had acknowledged its invincible energy. The greatest part of the east, together with Spain, Germany, and what we now call France, saw altars erected to Jesus Christ, whom they worshipped as the true God. This century began with the reign of

TRAJAN.

The prospect of the Christians was now particularly favorable. The sanguinary edicts of Nero and Domitian being revoked, and the mild Trajan possessed of the imperial authority, they had much to expect; but yet, means were devised to manifest the enmity of the human heart against God, by the persecution of his people; and many, at this time, sealed their testimony to the truth of Christianity with their blood! Ignatius, Bishop of Antioch, was sent from Syria to Rome; and condemned by the Emperor to be devoured by wild beasts. That holy magnanimity which divine grace produces, was expressed by him when death was near at hand, "Let no one," said he "divert me from or envy my happiness of attaining Christ Jesus. Let fire and the cross, the assault of wild beasts, the pulling asunder of bones, the cutting off of members, the stamping in pieces of the whole body, the punishment of the devil come upon me, so that I may obtain Christ Jesus!" Simeon, Bishop of Jerusalem, aged 120 years, together with many other eminent persons, were also put to death.

The rage of this persecution, which principally prevailed through the Roman provinces in the east, was abated by the representations of Pliny, Governor of Bithynia, who enquiring of the Emperor what was to be done, was answered, "*Conquirendos non esse; sic deferantur & arguantur, puniendos;*" that they were not officiously to be sought after; but, if apprehended and convicted, that they should be punished. This is what ecclesiastical history calls *The Edict of Trajan*.

ADRIAN.

THE heathen priests stirred up the populace to demand of the magistrates the death of the Christians; by which they were awed into compliance; and particularly in Asia, a great number fell victims to popular clamor. But by the interposition of Seneca, proconsul of Asia, the Emperor ordained, That they should not be punished, unless convicted of crimes against the State.

In this reign, the ruin of the Jews was completed. Rufus, President of Judea, engaged them, under a mad leader, named Barchochebas, and slew many thousands; not sparing even women and children; and forbade the survivors from coming within sight of Jerusalem; the name of which had been changed, sixteen years before, into that of *Jelia Capitolina*.

(To be continued.)

THE CHRISTIAN SECRETARY.

HARTFORD, JANUARY 10, 1824.

It affords us much pleasure to learn that a number of our Churches are entering with a spirit becoming the importance of the subject, upon a systematic plan of aiding the views of the state convention, and have resolved that each member of the church will lay by one cent each week for Missionary purposes, the whole to be forwarded to the convention at their annual meeting.

In this way efficient aid will be afforded for the prosecution of the benevolent objects contemplated by the convention. From the disposition already manifested in the liberality shown by our churches, we feel assured that the convention will be enabled to exert a salutary influence through the state, by sending the Gospel to those churches which are now unable to support the regular and stated administration of the word and ordinances of God's house. And also we trust through the abounding of liberality in our brethren, the convention will be enabled to aid in sending the glad tidings of salvation to the dark corners of the earth. One cent per week from each member of our churches, would be burthensome to no individual. And if any from their abundance should feel disposed to contribute more, (as they undoubtedly will,) they have an opportunity presented them in this way.

We last week published a list of the Baptist Churches and ministers, in this state, with their location. That statement was made out with much care, principally from personal acquaintance, notwithstanding which there may be some omissions. We stated the number of churches to be eighty-five, and of ministers seventy-seven. We now have before us the New-York Observer of the 27th Dec. in which we find a statement of the number of Baptist Churches in this state to be Sixty-one, and of Ministers Sixty. This statement was taken originally from the 8th Report of the General Convention of the Baptist denomination in the United States in 1822. The occasion of this deficiency in the returns to the General Convention is that none but the Associated Churches are returned to that body, and many of our churches are not associated. It is quite difficult to come at a correct statement on this head. It is obvious if the same deficiency exists in the returns from other states as in this, the number of Churches and Ministers must be much greater than the aggregate as published in the New-York Observer.

Our statement of last week embraced only the Calvinistic Baptists. Of the others we have no correct data by which to calculate their number.

[OMITTED.]

On Sabbath evening, Dec. 14, we were highly gratified with hearing an address delivered in the 1st Congre-

gational Meeting House in this city, by David Brown, a young man of the Cherokee nation. The association of ideas on this occasion, excited an unusual interest in the minds of the hearers. Previous to the appearance of the speaker, Jeremiah Evarts, Esq. Secretary to the American Board of Commissioners for Foreign Missions, gave a short account of the family of Mr. Brown, and dwelt on the manner of his conversion as connected with the prayers and exertions of his late pious sister Catharine. He stated that the whole time which Mr. Brown had devoted to study, would not exceed three and a half years, and that he was now on his way to the land of his Fathers—there to devote his future life to the missionary cause among his brethren. Mr. Brown's account given of himself—the delineation of national character sustained by the aborigines of America previous to, and at the time of the arrival of Europeans on these shores,—The manner in which the first Europeans were treated by the natives—and the treatment they received in return—with a condensed statement of the manners, customs and religion of the Indians—and their present wretched condition, presenting a powerful appeal to the philanthropy of the christian community, formed the principal features of his address. Large extracts from this address have been published, and are worthy the perusal of all, and are particularly recommended to the attention of those who have any doubts respecting the utility of christian missions among the Indians.

We have received the first Number of 'The Oracle; Moral, Religious, and Literary,' to be published semi-monthly, at Northampton, Mass. The printing is neatly executed, in the quarto form. We are pleased to see an improvement in the size and appearance of several religious publications, evincing an enterprising spirit of the publishers; and which we trust will be supported by the liberality of the Christian public.

Deaths in this Town, between the first of January, and thirty-first of December, inclusive, 1823.

		Under 10 years, 40	
Over 10 and under 20		4	8
" 20	" 30	8	16
" 30	" 40	8	10
" 40	" 50	6	11
" 50	" 60	6	6
" 60	" 70	11	6
" 70	" 80	6	6
" 80	" 90	6	6

Total 109

HARTFORD EVANGELICAL TRACT SOCIETY.

The Eighth Anniversary of the Hartford Evangelical Tract Society, was holden at the Baptist Church, in this city, on the evening of the 7th instant. A large number of Ladies and Gentlemen honored the Society by their attendance. The Reports of the Managers and of the Treasurer, were then exhibited to the Society; after the reading of which, the following Resolutions were submitted to their consideration, and passed.

On motion, by Rev. Mr. Whittelsey, seconded by Rev. Mr. Grew,

Resolved, That the Reports of the Board of Managers, and of the Treasurer, be accepted, and printed under the direction of the Board.

On motion, by Rev. Mr. Lindsley, seconded by Mr. Brinsmade,

Resolved, That the thanks of this Society be presented to those Auxiliary Societies, which have been formed in aid of the operations of this Society.

On motion, by Mr. Beecher, seconded by Mr. Woodbridge,

Resolved, That the thanks of this Society are due to those persons who have the past year, made donations for the extinguishment of its debt, and for the perpetuation of Tracts, and to all others, not members of the Society, who have aided its objects.

The remarks of the several Gentlemen, who accompanied their respective motions, with sentiments adapted to the important object of the Society, were listened to with much apparent interest, and, it is believed, left a favourable impression, in regard to the utility and importance of religious Tracts. Prayer being again offered for a Divine blessing upon the operations of the Society, the assembly was dismissed; after which, the members of the Society proceeded to the election of their Officers for the ensuing year, and the following gentlemen were declared chosen.

REV. JOEL HAWES, President.

REV. SAMUEL WHITTELEY, Vice President.

ANDREW KINGSBURY, Esq. Treasurer.

CHARLES HOSMER, Secretary.

Directors.

James R. Woodbridge, Eliphalet Terry, Daniel P. Hopkins, Albert Day, Rev. Henry Grew.

At a subsequent meeting of the Board of Managers, Charles Hosmer was appointed general Agent for the sale and distribution of Tracts, by whom subscription papers are kept, to receive the names of those who may wish to become life members, or annual subscribers.

Donations to aid the funds of the Society, will be received by the Treasurer, or by the Agent.

MARRIED.

At Granby, Mr. Jervis Viets, to Miss Esther Phelps.

At Springfield, Rev. Mr. Waterman, of Bridgeport, to Mrs. Lucy Talcott.

At Berlin, Mr. John Stanley, to Miss Charlotte North.

At Bridgeport, Capt. Joseph Hubbell, to Miss Mary Ann Parrot.

At Windham, Mr. Elisha H. Holmes, of Salem, to Miss Lydia Allen.

At Bozrah, Mr. William Rider, to Miss Amanda Deans.

In Pomfret, Mr. — Rhodes, of Providence, to Miss Susan Chandler.

In Brooklyn, Mr. Barton Ballou, of Cumberland, R. I., to Miss Sarah Rathbone, of North Stonington, R. I.

At Northampton, Mr. Edwin W. Clark, to Miss Hannah Clark.

At Hadley, Mr. Benjamin R. Darling, to Miss Anne H. Lee, both of Amherst.

DIED.

At Saybrook, Mrs. Sally Pratt, aged 42, wife of George Pratt, Esq.

At New-Haven, Mr. William Warland, aged 67.

At Haddam, Mrs. Jerusha Thomas, aged 73, wife of Capt. James Thomas.

At Chatham, Mr. Cornelius Rich, aged 86.

At Colchester, Mrs. Mary Taintor, aged 81, relict of Capt. Charles Taintor.

At Franklin, Mrs. Abigail Abel, aged 77, relict of Mr. Oliver Abel.

At Newtown, Miss Elizabeth Orphenia Nichols Bradley, aged 22.

At New-London, Mr. Chester Kimball, aged 60.

At Waterford, Capt. Joseph A. Smith, aged 34.

At Griswold, Mrs. Mary Johnson, aged 45, wife of Mr. Nathan Johnson.

At Pomfret, Mr. Nathaniel Stowell, aged 68.

At Clinton, N. Y. Rev. Joseph Strong, of South Hadley, aged 67.

At Guilford, Mr. David C. Collins, aged 47. He made a bequest to the Foreign Mission School at Cornwall, of Seven Hundred Dollars.

Drowned, on Saturday night last, near the wharf at the foot of State street, Allen Riley, of Wethersfield.

Number of deaths in New-Haven, in 1823, 113. In Northampton, Mass. 39.

SUMMARY.

SMALL POX.

Is it not important that the public attention should be immediately aroused to a sense of danger from this most loathsome and alarming disease? Ought not all those who have not been vaccinated to embrace the earliest opportunity for doing so, and thus escape the threatening calamity?

Small Pox.—Two or three cases of the Small Pox we understand, have occurred in Glastenbury, within the last week. The disease was introduced by a woman by the name of Weaver, who states that her husband died of the small pox in New York a short time since—that she left there in a packet immediately after, bringing with her a child aged about three months, and a bundle of clothes belonging to the deceased. The child has since died.—*Mercury*.

The child in Glastenbury which was stated to be sick of the *Small Pox*, has since died. A man who carried the clothes of Mr. Weaver from this place to Glastenbury, has also caught the disease; and fears are entertained of another case in the vicinity.—*Middletown Gazette*.

We have perused with much interest the correspondence between Andreas Lurittis, Envoy of the Grecian States, with our Government, and we are highly gratified at the friendly feelings expressed by our executive department towards the Greeks in this correspondence.—And we were no less pleased with the decided adherence to that course of policy hitherto pursued by our Government, conformable to the injunctions of the Father of our country ("Friendship with all nations, entangling alliances with none.") which forms so prominent a feature in this correspondence.

We are gratified to learn, that the passengers and crew of an American ship (which we last week stated were lost on the French coast) were preserved. The ship was the *Paris*, from New-York; ship lost, cargo saved.

Greek Tracts.—The American Missionaries at Malta have printed editions of 13 different tracts in the Greek language, and five in the Italian. Tracts may be circulated to any extent among the Greeks, but the Roman Catholics are jealous of the diffusion of light. The Missionaries had in the press a Greek spelling-book of 160 pages, which they were printing for the London Society.

West Indies.—A convention of delegates from all the colonies, for the purpose of making an appeal to Parliament, on the subject of the existing situation of the West India Colonies, is recommended in the *Barbadian* of 3d inst.

Sarah E. Maney was lately sentenced to death in South-Carolina for murdering her infant child. She said the devil had ensnared her to the deed, and that five minutes after she would not have done it. We should have but few crimes if the thoughts of the guilty, five minutes before the commission, were the same as they are after; but if they suffer the devil to get five minutes the start, there is no such thing as taking the lead of him again.